241 not common and only wealthy families can afford to keep a
233 herd of cattle or sheep. The general belief that the Lolo are a nomadic tribe is erroneous.

567 Agriculture and grazing will be discussed more fully in Chapter 6, "Economic Life." Here mention will be made only of family labor connected with these occupations. In a
[356] Lolo family, all housework is done by slaves under the supervision of the black Lolo master. Every black Lolo family has several household slaves called kuo-chuang wa-tzu [lit., "stove slaves"], who are white Lolo or Han-Chinese. These slaves
[592] live in the master's house, do housework for him, and are indebted to him for all their food and clothing. They own no property, but are themselves considered a part of their master's property. He can sell them whenever he pleases. The white Lolo who are not household slaves have their own dwelling places, land, cattle, and other property. Sometimes they also have Han-Chinese as slaves to work for them. On the other hand, they have to take orders from their black Lolo masters and perform duties for them. The white Lolo are never completely freed from the slave status.

512 In a Lolo household, both master and slaves rise early
[515] in the morning. They wipe their eyes clean with their hands, but do not wash their faces. The male slaves who tend cattle and sheep lead them up the mountain to graze, while those who farm take their tools to the field to plow or weed. Farming
[241 is a joint effort of husband and wife, who often work together
462] shoulder to shoulder in the field. In sowing, plowing, or harvesting, [43] men and women both participate. The herders usually take corn cakes made the night before to eat on the mountain. The farm workers generally return to the house for breakfast at about 10 o'clock, after which they do not go out to work again. Sometimes they stay home in the morning and go
241 to the field after breakfast. The Lolo do not engage in intensive farming. Though uncultivated lands lie everywhere in Liang Shan, the Lolo are not interested in developing them for cultivation. They are satisfied with having just enough food for family consumption.

[264] They have two meals, one in the morning and the other in the evening, but no regular mealtime. The preparation of
252 food is the duty of female household slaves. Dried corn or buckwheat, doled out to them from storage by the mistress of the house, is first ground into flour on the grindstone. After the stove is lighted, the flour is poured into an iron caldron, mixed with water and boiled, and then taken out and put into a round, flat-bottomed basket. The dough is kneaded into round

593 daughter-in-law. The wife has the full authority to manage
562 household affairs because the husband is always away making political contacts, fighting clan feuds, or other activities. Assigning the slaves to such household work as farming,
● [462] cattle-breeding, weaving, cooking, taking care of the children, storage of food, repairing tools, and others is all done and supervised by the mistress of the house.

593 The outward relationship between husband and wife is formal. They do not speak to each other carelessly or laugh without cause. When Li-ch'ü Ta-chi, the headman-protector of our inspection team, returned home after having been away for three months, he did not say a single word to his wife En-cha shih when they first met. They looked as though they had never seen each other before. On the other hand, Ta-chi's brothers and sisters all ran in to greet him, talking and laughing intimately. It was only after the clan members had dispersed that Ta-chi had a tête-à-tête with his wife. Much exhausted after the long journey, he lay down on the floor to doze off as En-cha shih sat beside the stove, smoking and talking incessantly. [59] Apparently she was reporting what had happened at home during his absence. Although his eyes were closed, Ta-chi listened quietly, sometimes interrupting her with a few words as though to comfort or to criticize. At that time, the inspection personnel and the interpreters had gone elsewhere, but I was too fatigued from travel to go outside. So I was also sitting on the ground to rest and had a chance to observe their conversation.

593 Being built on a solid economic basis, the Lolo family
562 has no worries about daily food and clothing. This stabilized
614 life makes husband and wife live together harmoniously and pass their days in peace and ease. Sometimes, however, their relationship may become strained and conflict arise. In such a case, the husband dare not mistreat or beat his wife because of her strong family background. If the wife should
[628] rush back to her parents' home to complain of ill treatment from her husband, her clan members would immediately gather together to organize a punitive force. If the husband's clan offers any resistance, then the conflict would develop into a clan feud. So due to the support of her parents' clan, the wife occupies quite a high status in the family.

586 The wife seldom elopes with another man. When it happens, the husband can request his parents-in-law to repay the betrothal money. The latter do their best to find the woman and return her to her husband. On the other hand, if the husband does not like his wife or if he has another woman and

000 Lolo family, one should not attempt a strict demarcation of the several economic processes.

No matter how simple the society is, its economic structure is always based on the division of labor. [61] In other words, each individual in a social group has a special task to perform. Even in a fishing and hunting community, a division of labor between the male and female is very common. The man goes out hunting while the woman stays home to cook or to pick fruit in the neighborhood. In an agricultural and pastoral society, the division of labor between male and female is not as strictly defined as in the hunting and fishing community. Sometimes, as among the Pueblo Indians, the male takes the entire responsibility of agricultural labor; sometimes, as among the African Bathonga, the female assumes this responsibility. Among the Ifugao of the Philippines, the male is in charge of cultivation and harvest while the female does the weeding and gardening. In agricultural affairs 462 Lolo men and women cooperate in every way and work shoulder to shoulder in the field. But in some work there is still a division of labor. For example, magic and praying for rain are performed by men, with the pi-mu as leader, whereas cooking and carrying water are women's jobs, which the men take over only on special occasions. Other activities indirectly related to economic life, such as fighting, robbing, stealing, and so forth, belong to the men's province.

463 Besides the division of labor by sex, there is also in the 564 Lolo community a division of labor by class. Originally it had no direct bearing on economic life, that is, Lolo society was not divided into classes because of the differences in economic life or in occupation. The fact that the black Lolo nobles possess large tracts of land and ruling power while the white Lolo slaves are confined to menial work is actually the result of class distinction.

463 Cultivation, whether of corn in dry lands or of rice in 564 wet fields, is the sole responsibility of the white Lolo. The 233 black Lolo never participate in any farm work. On the other hand, although animal husbandry is also the duty of the white Lolo, the black Lolo often do it themselves. During the visit of the inspection team to Huang-mao Kang, we met a black Lolo, A-cho Shih-chio, tending a flock of 20 to 30 sheep with a white Lolo slave. Shih-chio was the benefactor of our interpreter, Wang Chü-sung. After an introduction, he accompanied us for several days, during which we strolled, talked, and laughed together, and became well acquainted. So I have had a chance to observe Shih-chio's life as a shepherd and to learn that the

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000 ounces each, are much prized, and are carried great distances, finding a ready sale even in the province of Szechuan, where sugar-cane is one of the chief products of this, China's richest and largest province. Some peculiarity in the cane of Szechuan prevents this brown sugar being made, and by a kind of carrying-coals-to-Newcastle and finding-a-ready-market style, the coarse brown sugar of Yunnan is eagerly bought up right in the midst of the immense cane-fields of the sister province. The leaves of the dwarf oaks are used to wrap up the little brown cakes of sugar.

In still another province bordering on Yunnan there is a silkworm which feeds on these leaves, and from the cocoons of these worms is produced a very strong silk, nearly as good as, but hardly so highly finished as, the famous Shantungs so well known in Europe. Some of this silk we have sent to friends in England, who have made it into children's dresses, and it has been almost impossible to wear these dresses out.

231 291 We found a large number of sheep grazing on the Nosu hills, and among them a number of black ones. These black sheep formed quite a striking feature on the hill-sides. From the wool of these sheep the Nosu make their famous felt capes. The Yunnan Chinese and the other aborigines constantly wear felt capes in winter or rainy weather, but theirs are of a much coarser make than those worn by the independent Nosu. The Chinese capes are usually white or dyed blue. The Nosu capes are always a blackish brown, very much the colour of walnut stain.

462 482 312 As we were walking on towards our night's resting-place we passed several girls and women, carrying water. A large tub is carried on the back by a rope over the shoulders, the

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tub resting on the small of the back. This water-carrying business is one of the heaviest burdens the women have to bear, and often the distance from the house to the water is very great. I have known some places where the girls have to travel nearly two hours before they are back home with the tub of water. They carry it very dexterously, scarcely ever spilling any of the water over the rim of the tub. Frequently, however, there is a leak, and then the clothes get wet, of which no notice is taken until rheumatic or other pains warn the water-carriers that something has gone wrong. A village near a constantly running spring has a great advantage over one distant from water. I have known girls base their "yes" or "no," in reply to a proposal, on the nearness or distance of the water-supply at the village of the would-be bridegroom. The man who looks after my horses was the second to propose in one day to his present wife. The girl accepted the first, not knowing that there was a second proposal to come the same day. When the second one reached her she immediately realised that the water-supply of the second man's village was close to the houses and she bitterly regretted that she had so readily agreed to the first proposal. In some way or other she broke off the first engagement, and went to marry the man whose chief asset was the near water-supply of his village. Possibly he does not feel flattered when he remembers how he managed to win his wife; or, possibly, he never thinks anything about it, content with things as they are; or again, he may put down his success over his rival to his superior charms. Who knows? Who dares to be dogmatic in matter concerning a man and a girl and the great elusive mystery of the latter's heart and attractive ways?

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will probably pass by, without taking the slightest notice 562
of her. As to putting himself out to share a cloak or an umbrella with her, it was and is almost unknown. Whatever else China is, she is not the land of chivalry. After the Revolution of 1911 things changed somewhat, and women began to come a little more to the fore. Men and women mixed more freely. In places nearer the coast, men and women walking arm in arm could be seen. That, however, is too great a change to be realised in inland China, where old customs are still prevalent, and where the men are still the lords of creation, and treat the women as if they were only necessary adjuncts to their lordly existence. After many years amongst this unchivalrous people, it was a great treat to spend some days among the people where men are not ashamed to be kind to women, and where women are not ashamed to look straight into a man's face and answer his questions. I shall not easily forget the man at Shih-ha Chieh-ku who threw his cloak over the woman, and so sheltered her from the biting cold of that December day.

One of the women who came out to see us had a small 286
wool spinning-wheel stuck in her hair. Every now and again 462
she took it out and began to twist it, letting it fall as she did so, thus making thread from a bundle of coarse wool she had. With this woollen thread a kind of serge is made, and used by the women in making their skirts.

On the way we received an invitation to attend a crema- 000
tion, which was to take place on the morrow, I should very much like to have attended this up-to-date ceremony. It was, however, impossible to go unless we broke the plans made for us by the kind friends we were the guests of.

Up until now I had thoroughly enjoyed my stay among

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CHAPTER XXIII

HILL WARFARE AND STATE ROBES

DURING the night, snow fell freely on all the hills, and the ground was covered even in the low-lying district where Ah-ku's house is. Very early two of the maids were busy at a stone mill, husking some rice for breakfast. The stone mill in the home is almost universal in all the country places, and husking rice and buckwheat, grinding maize and beans, is one of the chief duties of the women and girls. Some of the mills are very heavy, and need a lot of strength to work them. Occasionally they are turned by persons walking around them and pushing with their chests against sticks tied to the sides of the upper stone. Here and there, in a large village, there is a mill worked by a horse, which is blindfolded. He continues his monotonous round and round all the day long. Were the animal not blindfolded he would soon be too giddy to keep on with his work. I saw some children one day imitating one of these mill horses by catching hold of a pillar and going round and round until they were too giddy to keep on any longer standing up. They then changed hands and went round in the reverse direction, unwinding themselves, as they said. Presently, when they had finished, they stood upright without a trace of giddiness.

Wandering about Ah-ku's house was a tame male pheasant belonging to one of the boys, and in a cage was a dove. One of the commonest of the cage birds in West China is the